UNITARIAN MONTHLY

No. 205. (Vol. XVII—10). OCTOBER, 1920. ONE PENNY.

UNITARIANISM STANDS FOR THEOLOGICAL FREEDOM

UNITARIANISM is the result of intellectual liberty, the exercise of freedom of thought and free inquiry

By the exercise of this freedom, bondage to fixed and final creeds has been rejected, in the conviction that—"the Lord hath yet more light and truth to break forth from His word," and in agreement with the saying of Jesus: "Why even of yourselves judge ye not what is right." But Unitarians do not set up freedom as an end in itself; they do not make a fetish of it; they regard it and use it as A MEANS to an end—the discovery of Truth. Truth is greater than all the attainments of human knowledge. The discoveries so far achieved are only as a few shells picked up on the shores of the vast ocean of reality, waiting to be known. By refusing to remain imprisoned in the past—in the human creeds, fashioned by men in bygone times – and welcoming all the light of each new day, more truth has been found about God and man and the meaning of life, and a nobler conception of Religion and human destiny. In such freedom Unitarians have arrived at certain definite doctrines by which they are known, These doctrines describe their present theological position; but they hold themselves free to improve upon them according as new light may guide, This use of intellectual and theological freedom leads to more unity, more agreement, to fuller recognition of the wonderful unity of life, to more fervent admiration of the Infinite Power or Unity that makes the whole Universe One.

Thus it is that Unitarianism has within itself a permanence that is imperishable and indestructible.

M.B.

Notes and News.

Mr. Bertram Talbot, of Highgate, suggests the idea of "Poster Propaganda" for our Unitarian Churches, a weekly or monthly poster in front of each church with a pithy Unitarian saying, printed in large type.

A Summer School of Theology, held at Oxford through the generosity of the Hibbert Trustees, has proved a conspicuous success, attended by ministers of different denominations, including Unitarians.

The tomb of Rajah Rammohun Roy at Bristol, has been renovated.

In the Northumberland and Durham district, an attempt is being made to extend Unitarian lay preaching.

The sum of £100 has been bequeathed to the Moneyrea Unitarian Church, and £100 to the Lyttle Memorial Schools, Moneyrea, by the late Mr. Archibald K. Stewart.

Rev. C. J. Street, M.A., LL.B., set sail for the United States, September 18th to preach the Tercentenary sermon on the Pilgrim Fathers, at Boston.

Mr. J. H. Lord of our Newchurch congregation has been made an Alderman and a Freeman of Bacup, of which town he is ex-Mayor.

Rev. Dr. Tudor Jones, of Bristol, has gone to Transylvania, at the invitation of the Rumanian Government, to make independent inquiry into alleged persecution of Protestants by the Roumanians.

At the Plymouth "Mayflower" celebrations early in September, Rev. W. H. Burgess, B.A., Unitarian minister and author of the book "John Robinson," pastor of the Pilgrim Fathers, was one of the special speakers, and the Chairman, Dr. Rendel Harris, described him as "the greatest living authority on the Pilgrim Fathers among English people."

The sum of £400 has been bequeathed to the Highland Place Unitarian Church, Aberdare, and £100 to the Old Meeting of the same town by the late Mr. L. N. Williams, J.P., also £100 to the Old Meeting by the late Mr. Wm. Thomas, chemist.

The Rev. J. Morgan Whiteman claims that the Gainsborough congregation, long since become Unitarian,—was the mother church of the Pilgrim Fathers with members at the near village of Sturton-le-steeple of which place Pastor John Robinson was a native.

Mr. John Bredall, F.R.G.S., of the Croydon Free Christian Church, and of the National Unitarian Temperance Association, has completed 50 years' service with Messrs. Thomas Cook and Son, tourist agents.

A beautiful memorial to 14 young men of the Stalybridge congregation, killed in the War, has been unveiled by the Mayor, Mrs. Summers.

A beautiful memorial tablet has been erected and placed in Chapel Lane Chapel, Bradford, as a tribute of affection to the late Rev. E. Ceredig Jones, M.A., minister of the congregation for 24 years, 1885—1909.

Unity Church, Sheffield, has unveiled a tablet in memory of its seven young men slain in the War.

In preparation for Jubilee thanksgiving next winter, the Trafalgar Street Unitarian Church, Burnley, has undergone complete renovation and decoration, and successful reopening services have been conducted by the Rev. F. Coleman, resident minister.

Rev. C. J. Street's "Confirmation" Service, 2d., S.S.A., Essex Hall, to hand too late for special notice this issue.

Greyabbey Bazaar realised £1,000.

MINISTERIAL CHANGES: Rev. S. Crook has received a public welcome to his ministry at Swinton, on August 14th; Rev. G. Randall Jones, M.A., B.Sc., B.D., has resigned at Pendleton and accepted appointment to the Octagon Chapel, Norwich; Mr. Thomas Gaylard, Missionary at Bristol, is now recognised by the Advisory Committee of the Western Union as a Minister of the Unitarian body; Rev. E. T. Evans, has resigned at Highland Place, Aberdare, to take charge of the chapel at Merthyr; On Sept. 26th, Revs. A. W. Fox., M.A., and C. Biggins, B.A., B.D., preach farewell at Todmorden Unitarian Church; Rev. J. Pipkin has received public welcome to Dob Lane Chapel, Failsworth; Rev. W. M. Long concludes his ministry at Christ Church, Nottingham, at the end of September.

DEATHS: Mrs. Alfred Wrigley, Birmingham, August 12th; Mr. Albert H. Megson, J.P., Sale, Manchester, August 15th, 76; Mrs. Charles Eckersley, Tyldesley, August 18th, 85; Sir Joseph Norman Lockyer, K.C.B., F.R.S., Sidmouth, August 16th, 84; Mr. Walter Chamberlain, Cobham, Surrey, formerly of Birmingham, August 25th; Mr. Wm. George Hawkins, Newport, I.W., August 22nd, 44; Mr. T. P. Caffyn, Maidstone, August 29th, 48; Mr. Geo. Prosser, Crumpsall, August 27th, 39; Mrs. Snaith, Darlington, August 29th; Miss E. A. Bowring, daughter of the late Sir John Bowring, LL.D., Hampstead, September 3rd, 89; Mr. Wm. Arthur Sharpe, of Highgate, September 4th, in France, 72; Mr. Robert Campbell, B.A., M.B., F.R.C.S., Belfast, September 6th, 54; Mrs. Montague Fordham, of Hampstead, September 8th, at Dinard; Mrs. Samuel Hollins, Torquay, September 16th, 89; Mr. Walter Glover, Clapham Common, London, September 15th.

THE FAITH OF THE BELLS.

" Not faith alone, but works as well,
Must test the soul," said a soft bell;
" Come here and cast aside your load,
And work your way along the road
With faith in God, and faith in man,
And hope in Christ where hope began:
Do well, do well, do well, do well,"
Pealed forth a Unitarian bell.

" In after life there is no hell!"
In raptures rang a cheerful bell;
" No fetters here to clog the soul;
No arbitrary creeds control
The free heart and progressive mind
That leave the dusty path behind.
No hell! no hell! no hell! no hell!"
Rang out the Universalist bell.

—G. W. Bungay.

Literature.

" Christianity applied to the Life of Men and Nations." The Essex Hall Lecture, 1920, by Charles Gore, D.D., D.C.L., L.L.D., formerly Bishop of Oxford. The Lindsey Press, W.C.2, —2s. net.

"The Pilgrim Fathers, their Trials and Adventures," by E. Rosalind Lee, B.A., Sunday School Association, Essex Hall, Essex St., London, W.C.2,—1s. 6d. net.

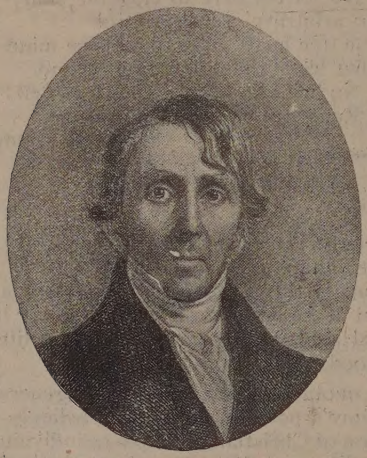
It was a happy thought when the British and Foreign Unitarian Association invited Dr. Gore to deliver the Essex Hall Lecture, for though that well-known divine is a whole-hearted Trinitarian, he is a man of considerable breadth of mind, and his treatment of the selected subject fully justified the expectations of his hearers. Our author asserts that Christianity is first a "way" of life rather than a theology but that it has a definite theology for a background. " In the long run how men will behave towards their fellow men will depend upon what, at the bottom they really believe about God " (14). "God's justice is constantly interpreted to mean equality of opportunity, or an equal supply to each of what he needs to live upon and no more " (22). Christianity can never be easy, but 'when it ceased to cost men anything to become Christian, their Christianity would cease to count for much in their lives " (24). Dr. Gore considers that the Church has acquiesced in a situation remote from the intentions of Christ—"the whole social system of the country—'the rich man in his castle, the poor man at the gate'—the whole industrial system with all its notorious and grinding injustice, the whole legal and penal system with all its preference for the claims of property to the claims of personality" (33). " The method of the established church as we have known it in England seems to me the very antithesis of the method of Christ" (34); " it certainly has not appeared as something which could purify society like salt, by its distinctive and emphatic savour, nor as something clearly in view, and distinct in outline like 'a city set on a hill' " (35). If Jesus were to have come in the flesh to-day,—" would he not have met the same hostility 'in the classes,' and the same indifference in ' the masses' ?" (45). "My point is this: Christianity involves a theology, but it is first of all a life, a life for the individual soul, and a social life—the life of a brotherhood, the Church " (50).

These quotations serve to give a general idea of Dr. Gore's point of view. He believes in the application of Christian principle to individual and collective life, and that all sections of the Church —all denominations—should unite in that aim, and suggests that the best plan is that of the Christian Social Crusade for the promotion of social service (42). We cordially commend this address as worthy of a permanent place on the bookshelf in the homes of our readers.

Miss Rosalind Lee's book is timely; when so much is being said concerning the Pilgrim Fathers, it is well that this special " Tercentenary Edition" of her story should be issued. The tale is well told, embracing the chief historical events and experiences of the Pilgrims in England, Holland, on the "Mayflower," and in the first year of their settlement at New Plymouth. There are eight chapters, with seven illustrations, the latter by Miss A. M. Odgers, and there are helpful appendices, giving the "Compact" signed on the Mayflower by the Pilgrims, the Treaty made later with the Indians, and some interesting references to "John Robinson." There is also a useful bibliography added as a guide to those who desire to make a fuller study of the subject. It is right that the world should not let the story of the trials, hardships and sacrifices of the Pilgrims for freedom, be forgotten, and Miss Lee has in this book made a very readable contribution to that end. The Pilgrims' Church in New Plymouth grew out of Calvinism into Unitarianism and has now been Unitarian for some generations, a fact which of course does not come within the purview of Miss Lee's story because her narrative has nothing to do with the later history of the Pilgrim Colony. We urge our Sunday School Teachers to make use of this book for their classes, and all our readers to make sure of having a copy in their homes.

Channing on Social Reform.

Unitarians have ever been in the forefront of Social reform. Dr. W. E. Channing in 1840 said:



"The present civilisation of the Christian world presents much to awaken doubt and apprehension. It stands in direct hostility to the great ideas of Christianity. It is selfish, mercenary, sensual. Such a civilisation cannot, must not endure for ever. How it is to be supplanted, I know not. I hope, however, that it is not doomed, like the old Roman civilisation, to be quenched in blood. I trust that the works of the ages are not to be laid low by violence, rapine, and the all-devouring sword. I trust that the existing social state contains in its bosom something better than it has yet unfolded. I trust that a brighter future is to come, not from the desolation, but from gradual, meliorating changes of the present. Among the changes to which I look for the salvation of the Modern world, one of the chief is the intellectual and moral elevation of the labouring class."

"Christianity is the only effectual remedy for the fearful evils of modern civilisation---a system which teaches its members to grasp at everything, and to rise above everybody, as the great aims of life. Of such a civilisation, the natural fruits are, contempt of others' rights, fraud, oppression, a gambling spirit in trade, reckless adventure, and commercial convulsions, all tending to impoverish the labourer, and to render every condition insecure. Relief is to come, and can only come, from the new application of Christian principles, of universal justice, and of universal love, to social institutions, to commerce, to business, to active life."

"It is a libel on social order to suppose that it requires for its support the reduction of the multitude of human beings to ignorance and servility; and it is a libel on the Creator to suppose that He requires, as the foundation of communities, the systematic depression of the majority of his intelligent offspring. The supposition is too grossly unreasonable, too monstrous, to require laboured refutation. I see no need of ranks either for social order or for any other purpose.'

"I hope the subversion of institutions by which the true bond between man and man has been more or less dissolved, by which the will of one or a few has broken down the will, the heart, the conscience of the many; and I hope that, in the place of these, are to grow up institutions which will express, cherish, and spread far and wide, a just respect for human nature, which will strengthen in men a consciousness of their powers, duties, and rights, which will train the individual to moral and religious independence, which will propose as their end the elevation of all orders of the community." (1830).

BACK TO THE GOSPEL OF JESUS.

10.—FORGIVENESS.

By the Rev. WILLIAM C. HALL, M.A.

The creed says, "I believe in the forgiveness of sins," but probably what nine out of ten Christians mean by this is the forgiveness or remission of their own sins.

If we turn to the Gospels we shall find that Jesus when he speaks of forgiveness, speaks primarily not of the forgiving of our sins by God, but of the forgiving by ourselves of the sins others have committed against us. In the Lord's Prayer and throughout his teaching he insists upon the condition that before we can have our sins forgiven we must have forgiven the sins of others. Before he sets before us a pardon he lays upon us a duty.

The creed should read, "I believe in the forgivness of the sins of them that have sinned against me."

That clause the world needs to learn, the so-called Christian world in particular.

If the nations would pray, "Forgive us our sins as we have forgiven, or as we intend to forgive, the sins of our enemies, they would become really christian, and we should see in the international situation to-day the grand old virtue magnanimity. It is because the minds of the nations are not great, but several sizes smaller than the minds of ordinary men, that hostility remains after the hostilities, and the world is still bitter with the gall of unforgiveness.

Europe, and how much more of the earth, torn and bleeding, cries out for healing. The Prime Minister calls for the spirit of Abraham Lincoln. That spirit was the spirit of Jesus Christ, and that

spirit the nations must receive, and the forgiveness it nurtures they must bestow, before there can be healing and peace.

But, some one may say, this teaching is very hard to do, and the spirit very difficult to get. Yes; there is nothing easy in Christianity, but there is the difference between instant salvation and everlasting damnation. The world will be saved the moment men learn how to forgive; it is being damned all the time they are unforgiving.

For the Children.

By the Rev. H. Fisher Short.

A PRINCESS WITH A GRIEVANCE.

"A princess with a grievance?
Dear me! that can't be true:
Princesses should be jolly,
And never, never blue."

ONCE upon a time, there lived a little princess who ought to have been tremendously happy, but wasn't. She was a pretty little lady, as dainty as a bit of egg-shell china—pink and white and golden. On the day she was born, she was blessed by the fairies. One touched her eyes with violets; another brushed her cheeks with roses; a third gathered an armful of sunbeams and crowned her with fairy gold: so that, by the time she was seven, 'she was a phantom of delight.' The King, who was a carpenter by trade, called her the loveliest little princess in all the wide wide world.' This was part of a little love-song he had made up, and every day he sang it at his bench. As for the Queen, who was sometimes, Oh, so tired with the tasks and worries of housekeeping, she forgot her weariness in the happiness of love for her bonnie little daughter. But though so lovely and so fondly loved, the little princess had a secret sorrow. The palace was a humble cottage in a back street; her royal robes though spotlessly clean and well-made, were of coarse cotton and the lace was scanty and inexpensive.

At the palace there were no servants, no handsome carriages, no prancing steeds. Children there were plenty—our princess was the youngest of six—brothers who teased and sisters who squabbled, and the noise and the crush got on her nerves frightfully. Why wasn't she born in a castle of splendour, in the heart of a picturesque park? Why wasn't her father rich and her mother a stately lady? Why hadn't she a pony to ride on, dainty food to eat, lovely frilly frocks to wear? Oh, why was everything so wrong? These were some of the questions she thought over, sometimes secretly wept over, but never spoke. Not for worlds would she have breathed them, so kind was the King, so tender the Queen, and she loved them both so dearly. But she had a grievance and it rankled.

On the way to school, one day, she was awfully upset. Rolling along, came a fine carriage drawn by proud, high-stepping horses. On the box, in green and gold livery, were lordly flunkeys. Sitting in the carriage, by the side of a handsome lady, was a pretty little girl (the image of the princess) who, in her floppy lace hat and fluffy white silk dress was a dream of loveliness. It was a sadly envious little princess that went to school that day. What had she done to deserve so little? What had the other little princess done to have so much? How unfair it all seemed. And in the dark that night, she shed silent, but bitter tears. Happily, the Sleep Fairy was watching and, by and by, waved her welcome wand.—

(To be continued.)

Make Unitarianism Known.

Dean Fenn, of the Harvard Divinity Schools, tells the story of a friend who handed a pamphlet on the beliefs of Unitarians to a physician, who said to him the next day: "I read that pamphlet last night. It is what I have always believed, but I never knew there was a Church in Christendom that held such views." A few days later the physician again met Dean Fenn's friend, and said "I sent that pamphlet to my father, who is a doctor in a Western City, and he likes it as well as I do. How is it that neither of us knew that Unitarians believed such things?"

These were two men of education, one of them living in a city where there is a Unitarian church, both of whom were in accord with Unitarian beliefs, and yet each of whom thought himself alone in his religious convictions. "Who is responsible for this?" asked Dean Fenn, "Why, we Unitarians, of course."

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Editor: Rev. W. G. TARRANT, B.A.,

Publishing Office: 13, Bream's Buildings, London, E.C. 4.

Dr. Mellor and the Word "Unitarian."

In his recent address to the provincial Assembly of our Churches in Lancashire and Cheshire the President, Rev. Dr. Stanley A. Mellor, made an eloquent plea for Church Unity on the basis of freedom. In doing so he urged that our Churches should recognise that it is not Unitarianism but Freedom that is the basis of our fellowship. He implied that Unitarians often attempt to make the word "Unitarian" mean what it cannot mean, and "to compel the whole choir of heaven and furniture of earth into the by no means elastic compass of the term."

We think it would be difficult if not impossible for the Reverend Doctor to prove his statement. He would bind us down to the negative meaning of the word " Unitarian " and not permit us to use it in its positive sense. Where then would be our freedom? But the negative meaning:—"anti-Trinity" is quite a matter of secondary importance. It is the positive significance,—that of the Unity of God in One person, and all its implications, which matters most. That conception of Unity decides for us which is the Being who is rightly the object of worship; which is the Only Infinite who is the only Creator of all things ; which is the Deity to whom alone we owe the gift of life and all the powers with which we are endowed and to whom alone in the last resort we are all accountable. That doctrine of the Unity of God in One Person makes it clear to us who is " the Giver of every good and perfect gift," and to whom we owe in return our supreme gratitude and devotion and service ; it makes known to us His loving nature and loving care for us, and being our Creator we think of Him as "Our Father",—hence the idea of His Fatherhood and all that it means, including everlasting love and the ultimate salvation of all His children.

Further, this idea of the Divine Unity implies the Unity of all God's Children as members of His family, as members one of another, as in each other's care and keeping, and as responsible for each other's condition and welfare. In other words,—the Unity of Man, the Universal Brotherhood of Man, the Solidarity of all Mankind. From this follows the Unity of Salvation—that the salvation of each is bound up with the salvation of all,—that none is finally safe until each and all are safe.

The Unity of Truth is also implied in the Unity of God. His will in all things is the essential Truth in all things. His truth in all things must necessarily be in agreement with Himself. So in accord with the axiom that things which agree with the same thing are in agreement with each other, it follows that all truths agree, that all Truth is One. The Unity of Religion is another implication of the Unity of God. All men everywhere owe divine service to their Creator. However various their differences of view and opinion, there is one religion—Righteousness, expressed in devoted service, in loving obedience, in holy aspiration, in adoring worship,—which peoples of all nations in all ages agree should be rendered to the Diety.

These are some of the Unities implied in the Divine Unity, which are contained in the meaning of the word "Unitarian". They are not meanings arbitrarily put into the word, they are in it essentially and inherently as native in the idea of the Unity of God.

It may be said that these meanings were not associated with the doctrine of the Unity of God, by the earlier Unitarians. They are certainly expressed and implied in the teachings of Jesus. The earlier Unitarians of the Protestant Reformation in Europe, did not grasp the fuller significance of their doctrine ; but it was there though they did not see it, and it was natural and inevitable that further exercise of thought and free inquiry should reveal it. Thus it is that Unitarianism now differs in expression though not essentially and fundamentlly from the earlier Unitarianism, by realisation of the larger meaning and richer significance of its original principle. In the progress of thought and accumulated experience the name of every public movement, whether religious or political is enriched by larger import. It is the Natural law of growth. The Unitarian idea is no exception to this rule. It does not become less Unitarian but more. The name "Unitarian" has not lost but gained in its significance, and by becoming gloriously enriched in its meaning it is more precious than ever. To all who understand this it expresses more than any other religious term, and it is a name that the world will not let go. To attempt to drop the word because it is obnoxious to those who might otherwise become more friendly with us, would be disloyalty to truth. Any name is a cause of division and controversy so long as different views of it are possible. We will not lower our flag, we will say what we are, and not pretend to be anything else.

Much stirring of orthodox dry bones has been caused by the British Association Sermon, preached by the Rev. Canon Barnes, at Cardiff, in which he frankly stated that the progress of science has resulted in the abandonment of the doctrine of the Fall of Man and of all that has been made logically to follow from it.

It is proposed to hold the next Congress of Religious Liberals in London, in 1923, at the invitation of the British and Foreign Unitarian Association.

Nat. Unitarian Temperance Assoc.

The heavy rates under which householders are groaning to-day are largely due to the cost of workhouses, infirmaries, asylums, police, etc., required to deal with the product of the Drink trade. From time to time rating authorities have issued posters against the use of alcohol; three years ago the City of Sheffield had the following placard posted up;—

CITY OF SHEFFIELD.
THE ABUSE OF ALCOHOL.

The Committee on Physical Deterioration appointed by Parliament in 1903, after hearing many witnesses with regard to the abuse of alcohol, expressed themselves as follows;—

"As the result of the evidence laid before them, the Committee are convinced that the abuse of Alcoholic Stimulants is a most potent and deadly agent of Physical Deterioration."

The Corporation of Sheffield cordially concur with the recommendation of this Committee that some effort should be made to bring home to the community the gravity of this state of affairs, and for that purpose the following facts with regard to alcohol are set forth:—

(1) For adults, alcohol, whether in the form of beer, wines, or spirits, is unnecessary; for children it is injurious.

(2) Persons doing hard work do not require alcohol. The hardest marches of British soldiers have been accomplished and the greatest privations of Arctic explorers have been endured, without alcohol. An army doctor of great experience, who is not a total abstainer, sums up the situation by saying, "Experience has shown that under no circumstances of fatigue, hardship, extreme heat, extreme cold, or bad weather, is an issue of alcohol necessary on active service."

(3) Alcohol is of no use to athletes. The trainers of pugilists and of football teams prefer their men to take no alcohol while in training and find that the athletic career of the teetotaller is a longer one than that of his fellows who are not teetotallers. If, as a concession, any alcohol is allowed by trainers, a glass of beer at dinner and glass of beer at supper is the limit. The taking of even this quantity is admitted to be a hindrance to an athlete being at his best. In the course of a debate in the Midlands on this subject, a champion athlete who happened to be an officer in the Local Licensed Victuallers' Association, had to admit that when he went into training he took no alcohol. A well-known north-country athlete relates how his competitors used to complain that he had an unfair advantage over them because he was a teetotaller and they were only teetotal during training and always had some leeway to make up at the beginning of their training.

Post Card Propaganda

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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Literary matter to be addressed to the Editor; business communications to the Manager.

Published Every Friday Afternoon at
5, FETTER LANE, LONDON, E.C.

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But now is the most critical time. Hundreds of newspapers and periodicals have been ruined and ceased to exist owing to the increased prices of paper. THE UNITARIAN MONTHLY is still financially sound, paying its way, with uncertain and varying return to its owner for his labour and responsibility. It is probably the only Unitarian periodical that pays its own way, and has done so from its first issue onwards. But of course it depends upon the support of Unitarian Churches and Societies, which order regular supplies of copies; upon individual subscribers, and upon those occasional advertisers who use its pages. There are great temptations in these days for churches which have adopted it as a congregational or parish magazine, in cutting down expenses, to exercise a false economy by cancelling their orders and ceasing to use the magazine as a connecting link amongst their members. If such a decision were to become general its continued existence would be imperilled, and its speedy extinction probably made certain. This would mean a loss to the Unitarian community of what has admittedly been a useful missionary agency. The magazine has served a large number of churches. It has gone into almost all parts of this kingdom, and to many distant parts of the world. It has evidently supplied a real need. The Editor has endeavoured to make it a good propagandist organ and a useful medium of denominational news; and as the need for such an organ is as great as ever, it would undoubtedly be a misfortune to our Unitarian movement if the Magazine could no longer be published. When the cost of paper comes down sufficiently, the Magazine will return to its former 12 and 16 pages.

In the interests of our churches and our cause the Editor has carried on this missionary work with but little return for himself, and hopes to be able to continue the issue of the Magazine for some years to come, or to secure its continuance in other hands. He thinks that his past efforts constitute a strong claim upon our churches and our people, and upon various denominational societies for their earnest co-operation and regular support. He trusts that the sacrifice will not be all on his side, but that churches will show a willingness to share the burden he has to carry by resolving to keep on using the Magazine and thus contribute to securing its permanent safety.

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WILL SOMEONE IN EVERY CHURCH HELP by seeing that this matter is attended to? The Editor will gladly answer inquiries.

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NOTICE! The Magazine is published on the Thursday preceding the last Sunday of the expiring month.

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